Concerning Three Particular Allegations

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Introduction

Five particular allegations about David Myatt have been assiduously propagated in both recent times and in the case of three of the allegations, for several decades. Allegations which apparently were designed, propagated, and are being propagated to (α) personally discredit him and, (β) to discredit his political activities and writings between 1984 and 1998, and (γ) later on (post-2012) to discredit his rejection of politics, extremism, and his writings about the philosophy of pathei-mathos that he developed from that rejection. {1}

What is relevant in regard to the allegations is that Myatt's side of the story, and the context of the allegations, have seldom if ever been provided by the allegationists, just as they have never provided any primary sources in support of their allegations.

To remedy this, we provide Myatt's side of the story and the context of three of the allegations with the fourth, that he is 'Anton Long' and founded the ONA/O9A, comprehensively analyzed in the recent 40 page text *A Phantasy About A Myatt* {2} from which we include as an appendix the section titled *An Analysis Of The Equation DM=AL*.

We provide Myatt's side of the story and the context since to provide them is the fair, the reasonable, thing to do - a civilized principle which the allegationists either scorn or are apparently unaware of.

Also included here as appendices are (α) *David Myatt And The Dark Side* and (β) *Myatt, Savitri Devi, And Those Above Time*, which place the allegations and the antinomian life {3} of Myatt into an aeonic perspective. For it is our possibly heretical contention that Myatt will be remembered as a modern antinomian and as a 'man above Time' {4} long after his allegationists are dead and long after current nation-States and most if not all of their institutions have collapsed; as nation-States and their institutions and impersonal chains-of-command are, according to our esoteric understanding, fated to do given how they are built on and seek to enforce belief in certain causal abstractions, denotata, which embody by their nature (their physis) a dialectic, a conflict, of opposites and the temporal idées fixes of particular temporal nation-States.

In regard to the fifth more recent, 2025, allegation, it is that Myatt's post-2010 writings regarding rejecting extremism and regarding his philosophy of pathei-mathos, with its virtues of compassion and humility, are a deception and that therefore they can be ignored. This allegation was presented in a 2025 MA thesis titled *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, and which allegation is examined in detail in the 41-page essay *The Early And The Later Myatt – A Study In Temerous Claims* an extract from which is provided in Appendix Four.

We have taken this opportunity to correct some typos in our original text.

Selann Ibotæ et al

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{1} qv. *The Mystic Philosophy Of David Myatt*, https://perceiverations.wordpress.com/wp-content/uploads/2021/09/myatt-philosophy-third-edition.pdf

{2} https://archive.org/download/phantasy-about-a-myatt/phantasy-about-a-myatt.pdf

{3} By antinomian is meant defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. Myatt's individualistic philosophy of pathei-mathos is the opposite of this, qv. https://davidmyatt.wordpress.com/2025/04/01/a-pagan-and-radical-philosophy/

{4} qv. Appendix Two, *David Myatt, Savitri Devi, And Those Above Time*.

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1. Myatt And Copeland

In a 2023 book titled *From Traitor to Zealo*t {1} the author, David Koehler claimed, among other things, that Myatt authored "the right-wing terrorist manual" *A Practical Guide to the Strategy and Tactics of Revolution*, which allegedly influenced Copeland who was described in the media as the 'London nail-bomber'.

However, Myatt did author a booklet titled *The Strategy and Tactics of Achieving Power - How To Create a NS Revolution* as listed in a 1997 edition of George Dietz's Liberty Bell magazine: That booklet, the title sometimes shortened to *Strategy and Tactics of Revolution*, had the subtitles Armed Insurrection, Leaderless Resistance, or a Legal Movement. It was misleadingly referred to, by others and published as, *A Practical Guide to The Strategy and Tactics of Revolution*.

The National-Socialist Writings of D. Myatt

I: Thormynd Press National-Socialist Series.
Volume I National-Socialism: Principles and Ideals.
Volume II The Truth About National-Socialism and Adolf Hitler.
Volume III Honour, Loyalty and Duty: An Introduction to National-Socialism.
Volume IV The Nobility of National-Socialism.
Volume V The Wisdom of National-Socialism.
Volume VI The Galactic Empire: National-Socialism and the Conquest of the Final Frontier.
Volume VII The Numinosity of National-Socialism.
Volume VIII The Enlightenment of National-Socialism.

Liberty Bell / October 1997 — 55

Volume IX The Religion of National-Socialism
Volume X The Divine Revelation of Adolf Hitler
Volume XI The Revolutionary Holy War of National-Socialism
Volume XII National-Socialism, Morality and Justice
Volume XIII The Aryan Warrior: Brief Guidelines for the National-Socialist Revolutionary
Volume XIV Vision of a Future Golden Age: National-Socialism and the Importance of Honour
Volume XV Future Reich: National-Socialism, Order and the Triumph of Individual Will

II: Reichsfolk Aryan Culture Series
Volume I Aryan Freedom — Heretical Essays in Praise of Aryan Culture
Volume II National-Socialism, Aryan Culture and Aryan Freedom

III: Reichsfolk Aryan Revolution Series
Volume I Essays in Aryan Revolution
Volume II The Strategy and Tactics of Achieving Power — How To Create a NS Revolution
Volume III The Fight for Aryan Freedom
Volume IV Our Revolutionary Task

IV: General
* What Is Our Life For? A National-Socialist Answer
* Occultism and National-Socialism.
* The Aryan Way
* The Essential Guide to Aryan Living
* A Guide to the Aryan Religion of National-Socialism

It was not a 'terrorist manual' dealing as it did with questions relating to, as the subtitle suggested, insurrection, leaderless resistance, and legality. The 'terrorist manual' commonly and incorrectly

attributed to Myatt, and said to have inspired Copeland, was *A Practical Guide to Aryan Revolution*, whose "contents provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." {2} It was copy of that text which British Police found in Copeland's flat following his arrest. {3}

That document was and is incorrectly attributed Myatt because there are no primary sources which confirm such authorship, with primary sources revealing that following Myatt's arrest in 1998 by the British Police they and other government agencies domestic and foreign failed to find such evidence.

For in early 1998 Myatt was arrested at his village home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

Following Myatt's arrest, SO12, in conjunction with British security services and overseas agencies such as the Canadian police, spent three years trying to find evidence. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland. They failed to find any evidence that Myatt had any contact with or had influenced Copeland.

Thus, despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams, who investigated his computers and files, failed to find any evidence regarding that 'terrorist manual' and in the Summer of 2001 Myatt was released from his bail.

To conclude: the allegation that Myatt authored a "terrorist guide" which influenced David Copeland has no basis in fact.

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{} *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. pp.153-163.

{2} Michael Whine, *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{3} Copsey & Worley, *Tomorrow Belongs to Us: The British Far Right since 1967*. Routledge, 2017, p.156.

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2. The Animal Cruelty Allegation

The unproven allegation, repeated and embellished over the three decades by a certain antifascist self-described journalist and then by others, is that in the 1970s Myatt participated in a 'satanic' ritual involving animal cruelty and the sacrifice of a cat. The allegation was repeated in a 2020 interview (qv. part 3 below) by that antifascist self-described journalist and was prominent in the klappentext that advertised that interview.

However, no evidence from primary sources has ever been presented with the context of the allegation (a local newspaper article) seldom mentioned. Neither has Myatt's 'side of the story', and his denial of the allegation, been presented.

In his 2013 text *A Matter Of Honour* {1} Myatt wrote that the allegation was

> "investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.
>
> What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then 'it must be true' [...]
>
> And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

In his earlier, 2005, *Autobiographical Notes* {2} he provided the necessary context:

<begin quotation>

Around 2005 CE, a former political associate of mine - Eddy Morrison - wrote his version of some events which occurred in and around Leeds between the years 1972 and 1974. Since his version of events differs from the reality I remember it is only fitting that I present here "my side of the story".

It should be noted that - despite some personal and political differences between myself and this person - I steadfastly defended him for well over ten years, often praising his commitment and dedication to "the Cause". In the 1980's I had occasion to defend and praise him to John Tyndall, then leader of the BNP. This led Tyndall to comment: "your loyalty to him is commendable..." Yet I was to learn that this person - or Street Soldier as he styled himself - had also been in contact with Tyndall, and "warned Tyndall about me", having sent copies of newspaper articles about me containing unproven allegations of involvement with Satanism. Tyndall was one of the very few people, over the past three decades, to have the honour, the decency, to ask me in person for "my side of the story".

Tyndall was always wary of Morrison, having, in the April 1983 CE issue of his Spearhead magazine, written about Morrison in less than complimentary terms, stating that, "I know a good deal about the career of Eddy Morrison..." [...]

Morrison wrote:

> At this time I had the unpleasant duty of rooting out and expelling a small bunch of "Satanists" who thought that tying our White Nationalism with their weird cult practices would get us front page publicity. It did! But although they say any publicity is good publicity, it isn't always. I had to take a bunch of our inner core harder members and eject about seven of these Cult people from our membership and ban them from our HQ. It was a pity as one in particular whose name I have mentioned earlier was a stalwart founder member. Why he went off the rails I'll never really know, and expelling him was painful but very necessary.
>
> (Memoirs of a Street Soldier.)

There was no "bunch of satanists", just a sensationalist, factually incorrect, article in the local evening newspaper. The newspaper interview was, for me, a learning experience. I had decided to give an interview (my first) with a journalist to talk about our new NS movement, the NDFM. I briefly mentioned how it might be possible for chaos to be created by subversive means, and subversive groups, as a prelude to a revolution which an NS movement could take advantage of, an idea I had been discussing for a while with several Comrades, including some in Column 88.

The journalist promised to let me read his final copy before it was published - a condition I had specified before giving the interview - and several photographs of me were taken, with him suggesting I hold

something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).

I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The whole article was a fabrication, designed to be sensationalist and to discredit me. This whole episode was to be a very interesting, worthwhile, experience for me: pathei-mathos, as Aeschylus wrote.

As for the allegations which the journalist made about animal sacrifice, they were investigated at the time by both the Police and the RSPCA whose conclusion was that they were lies, and perhaps, as I concluded,concocted by the journalist to get his name on the front page of the newspaper and sell more copies.

In addition, about this matter, as elsewhere, Eddy Morrison seems rather forgetful. All he did was call round to my garret accompanied by one other NDFM member whom I knew well. Morrison - standing well away from me when I, as almost always, answered the downstairs door, armed - then announced his "expulsion" of me. I did not care - for I was then planning to return to Africa, and enlist in the Rhodesian Army, having already made contact with someone there. So I said nothing, and Morrison went away. This "expulsion" lasted only about six weeks, after which it was "business as usual".

Without my violent activism, my public speaking, my fanaticism, the NDFM had become moribund.

Morrison wrote:

> We organised a meeting on Leeds Town Hall steps in the Summer of 1974 and I was the main speaker. We had fifty or so NDFM "stormtroopers" protecting the meeting, but were opposed by a bunch of red weirdos including "Transexuals Against the Nazis". I spoke for about twenty minutes whilst the lads (and some lasses) held back the red filth. There were local reporters everywhere and although the police soon closed the meeting, we got away with two arrests and a few cuts and bruises. (Memoirs of a Street Soldier.)

The "We" who organized this meeting were the Street Soldier and myself, and he was not the main speaker. I was. I spoke for nearly half an hour and managed to control the seething crowd of Reds by haranguing them. I also dealt quite well with many hecklers. Then the Street Soldier began to speak.

He spoke for only a few minutes before the Reds surged forward and fighting began. It was during this fighting that - as I recalled above - I was jumped on from behind by a Red and then by a Policeman. I and one other NDFM member were arrested and subsequently charged with "Breach of the Peace".

Several Reds were also arrested and charged with various offences, and several Police officers were injured as they tried to break up the fights.

When my case came to Trial, the Prosecution tried to prove that I had "incited the crowd", and there was no mention whatsoever by either the Police or the Prosecution of the "Street Soldier" having spoken or having "incited the crowd". I was found guilty on the lying evidence of one dishonourable Police officer, and one of the Reds was also convicted and sent to Prison.

Morrison wrote:

> We were told by London nationalists that NOBODY spoke at Hyde Park Corner. That was an open invitation for us to book a coach and take fifty NDFM down to Speakers Corner in Hyde Park. We set up a stand and three of our people spoke, whilst I controlled the stewards. We soon attracted a large crowd of lefties and for some reason a stack of anti-fascist Jewish taxi drivers. We held them at bay as long as we could. I was knocked senseless by some Zionist wielding a metal object.

> With blood streaming from quite a few cuts we marched away under police observation singing "We'll meet again" to the Reds. It was only a short meeting but we had broken the taboo. White Nationalists had again spoken at Speakers Corner.

In fact, only two people spoke at this rally: myself and Joe Short. I stood on a rather shaky table and spoke for about half an hour or so, haranguing the crowd and dealing with several hecklers. I then stepped down, and Joe Short (who looked rather like Alfred Rosenberg) began to speak. He did not speak for long - only a few words in fact - before the Reds surged forward and some fighting began.

One of our stewards was arrested and later charged with possessing an offensive weapon. I believe part of my speech was filmed by an NDFM member using an 8mm camera. We then proceeded to walk toward Downing Street, followed by the Police, before dispersing. I spent that weekend in London, with a lady friend.

In respect of Eddy Morrison himself, we were both once arrested by the Regional Crime Squad and thrown into Prison for several weeks. Before this imprisonment - during my "interrogation" - he came into the room several times and asked me to co-operate with the Police, which I refused to do. I believe he did not, at that time, realize the potential seriousness of the charges which might be [brought] against us.

<end quotation>

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{1} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{2} *Addendum I: NDFM - David Myatt and Eddy Morrison*, https://web.archive.org/web/20090901180202/http://www.geocities.com/davidmyatt/notes1.html

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3. An Inquinatious Allegation

An inquinatious allegation, {1} propagated since 2018, is derived from the unproven allegation that Myatt is 'Anton Long' {2} and which inquinatious allegation is that Myatt is not only still a neo-nazi but also still involved with the O9A, with the O9A described as one of the most dangerous groups in the world.

This particular allegation was encapsulated in, and widely spread, by an interview in 2020 with a prominent British antifascist self-described journalist, and which interview has over subsequent years been widely publicized on 'social media' by allegationists and, in the mass media, by certain politicians and journalists.

Features of note, from a propagandistic perspective, are that in this interview the antifascist made further unsubstantiated allegations about Myatt and never mentioned, as if they did not exist, Myatt's voluminous post-2012 writings about his rejection of extremism and his philosophy of pathei-mathos. When asked about these writings in a March 2022 interview with journalist Justin Ling antifascist self-described journalist claimed that Myatt "lies through his teeth" and that his writings, such as his autobiography Myngath, {2} should not be taken seriously because such writings are a deception.

In that 2020 interview the antifascist claimed that the O9A was among the most dangerous groups in the world and should be banned because it, and Myatt, encouraged terrorism. He claimed that Myatt through a terrorist manual influenced David Copeland; that Myatt during his Muslim years maintained links with the O9A; that Myatt through the O9A is influencing a new generation of nazi terrorists; that Myatt had written that he got involved in British satanism in 1966; that in the 1970s Myatt attacked homeless people; that Myatt had written about targetting young people because they would do things other people wouldn't do; that Myatt was friends with a certain Vick Norris; that in 2020 he interviewed Myatt who at the time was living in Shropshire; and so on.

For none of and these other claims regarding Myatt did the antifascist during that interview, or subsequently, cite or provide any evidence. It is therefore instructive and indicative to examine some of the claims made by the antifascist whose claims and opinions about the O9A and Myatt have been widely reported in the mainstream media and, in a classic example of the appeal to authority, used by others to describe and defame both the O9A and Myatt.

Thus, the claim that in 1966 Myatt got involved in British satanism is absurd since Myatt was then a schoolboy who lived with his family in Singapore. The claim that in 2020 the antifascist interviewed Myatt is absurd since in 2020 Myatt was living in a village near Malvern with his family and working on a nearby farm as income tax and other official records could confirm since Myatt was then still on bail following his arrest in 1998 by officers from SO12 based at Scotland Yard. In addition, the interview took place in 1998 as surveillance records from SO12 could confirm. The claim that in the 1970s Myatt attacked homeless people is also absurd since Myatt then, as a neo-nazi activist and member of the paramilitary group Column 88, the British section of the NATO supported European Gladio network, was under surveillance from both SO12 and the Yorkshire Regional Crime Squad, the latter of which arrested Myatt in 1974 for his leadership of an organized criminal gang involved in a series of thefts, with there being no records of Myatt attacking homeless people.

In a rare moment of truth the antifascist correctly claimed that Myatt challenged him to a duel with deadly weapons for spreading lies about him but falsely claimed that Myatt gave him a 3-page document regarding duelling when the document in question was only a few paragraphs long. {3} The antifascist also conventionally forgot to mention that, the interview over, he scurried back to London and not only dishonourably ignored the challenge but went into hiding for several weeks. As Myatt wrote in regard to duelling and the two journalists he challenged to a duel:

> In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.
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> As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
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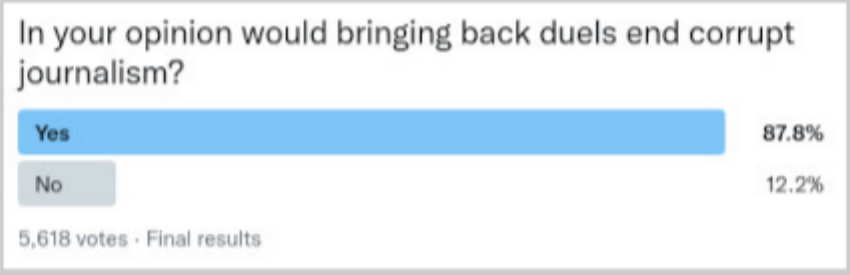
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête.

In an interesting twist, decades later a poll on a social media platform indicated many people would support a return to duelling:

Myatt and Duelling

Given that Myatt in the 1990s challenged two journalists to a duel with deadly weapons for spreading lies about him, and given that they both mocked Myatt for making the challenge and refused to accept the challenge leading to Myatt calling them cowards, it was interesting to see this question, unrelated to anything Myattian, asked recently on 'social media':



Those interested in the history of the European duel should read the *Booke of Honor and Armes*, published in 1590, which is available at https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc

To conclude, it seems the British now Establishment fêted antifascist believes he has carte blanche to make and spread inquinatious allegations about Myatt knowing that in this modern world, where the fallacy of appeal to authority reigns, few if anyone would bother to challenge such allegations.

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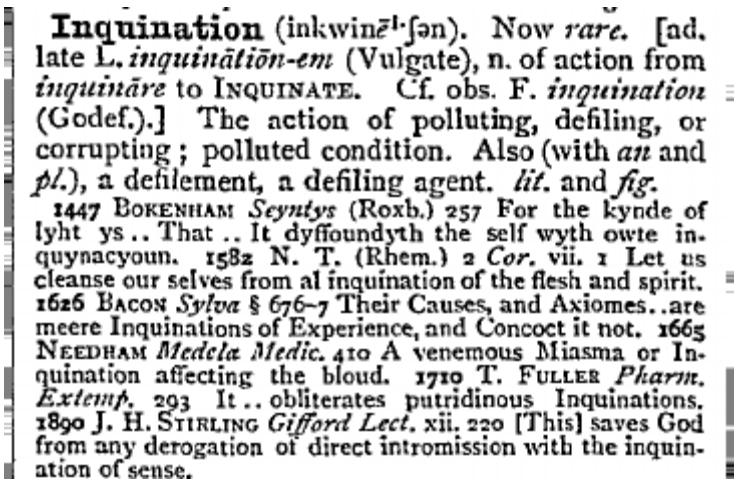
{1} An inquinatious allegation is one intended to corrupt, to besmirch, the reputation of a person.



Inquination (inkwinēi·ʃən). Now *rare*. [ad. late L. *inquinātiōn-em* (Vulgate), n. of action from *inquināre* to INQUINATE. Cf. obs. F. *inquination* (Godef.).] The action of polluting, defiling, or corrupting; polluted condition. Also (with *an* and *pl.*), a defilement, a defiling agent. *lit.* and *fig.*

1447 BOKENHAM *Seyntys* (Roxb.) 257 For the kynde of lyht ys .. That .. It dyffoundyth the self wyth owte inquynacyoun. 1582 N. T. (Rhem.) 2 *Cor.* vii. 1 Let us cleanse our selves from al inquination of the flesh and spirit. 1626 BACON *Sylva* § 676–7 Their Causes, and Axiomes..are meere Inquinations of Experience, and Concoct it not. 1665 NEEDHAM *Medela Medic.* 410 A venemous Miasma or Inquination affecting the bloud. 1710 T. FULLER *Pharm. Extemp.* 293 It .. obliterates putridinous Inquinations. 1890 J. H. STIRLING *Gifford Lect.* xii. 220 [This] saves God from any derogation of direct intromission with the inquination of sense.

{2} https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

{3}

In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

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Appendix One

David Myatt And The Dark Side

Regarding the much discussed question of David Myatt and his alleged involvement with the Dark Side of the Occult and especially with a sinister group - the O.N.A. - in my opinion there are three alternative scenarios.

Possible Myatt Scenarios

1) Individuals can choose to accept Myatt's consistent and decades long denial regarding being 'Anton Long', and his claim that his occult involvement (such as it was) was brief and - as he mentioned in Ethos of Extremism and (decades ago) to people like Professor Kaplan - occurred in the 1970s when he participated in a clandestine occult honeytrap for the sole purpose of subversively aiding his then fanatical nazism [1].

Thus, as he outlined in his autobiography Myngath, in his Ethos of Extremism, and in many other of his writings, (i) for 30 years he sincerely believed in nazi ideology, in a neo-nazi revolution, as evidenced by his political and para-military activities, by his imprisonment, his writings, and his leadership of the NSM and Reichsfolk; and (ii) that following a decade of travels in lands such as Egypt [2] and a growing admiration of Muslims he personally met, he converted to Islam and spent many years sincerely trying to live the Muslim way of life; (iii) that following the death of his then partner he was forced to re-evaluate his life and beliefs and which re-evaluation led to him rejecting all forms of extremism and developing the personal weltanschauung he termed 'the numinous way' (aka the philosophy of pathei-mathos).

In this first scenario Myatt was a fallible if arrogant trouble maker - a rebel and a fanatic - who gradually learned humility [3] after an eventful life, and who rediscovers his humanity, and admits his mistakes, following a personal tragedy.

2) Individuals can choose to believe that David Myatt was and is Anton Long and that his 30 years as a nazi and his 10 years as a Muslim were part of some life-long sinister and cunning plan of his to subvert society and that he was so sinister and so skilled at deception and so charismatic that he could: (i) initially convince people about his sincerity regarding being a nazi fanatic and then a sincere Muslim, and (ii) also fool scores of people consistently for 30 years (in the case of NS) and 10 years (in the case of Islam) and (iii) that in order to maintain the charade he was prepared to and did endure imprisonment (in the case of NS) and was prepared (in the case of Islam) to be regarded by various governments as a terrorist and so be liable to arrest, interrogation, extradition, and imprisonment, and (iv) while doing all the foregoing also managed to create, expand, write for and run the O.N.A.

In this second scenario he is some kind of evil genius (with good acting skills) involved in a decades long and international sinister conspiracy; someone who, astonishingly [4], is capable of living a double (or triple) life for years on end and capable of manipulating and duping (for years on end) all kinds of people from hardened criminals to neo-nazi ruffians to devout Muslims to believing Christians to intellectuals.

3) Individuals can choose to believe - as some conspiracy minded individuals have suggested [5] - that he has spent most of his adult life as some kind of government/state asset, undercover operative, or agent provocateur, having been recruited either at University or during his time with the underground paramilitary group Column 88 (part of NATO's secret anti-communist Gladio network).

In this third scenario he is a loyal servant of the British state - a patriot, a ruthless operative (inciting violence, disorder, subversion, and terrorism) - who obeys a covert chain of command, and which British state indulges in and has indulged in 'dirty tricks' in order to protect its security and its interests, and which 'dirty tricks' include undercover surveillance, entrapment, infiltration and disruption of groups perceived to be a threat and/or terrorist, and - possibly - using terrorist (and extremist) groups/the threat of terrorism as a pretext for greater surveillance and government control.

Explanations Required

Those who believe versions/scenarios 3 and 2 (the agent provocateur and the satanist scenarios) have to explain Myatt's life - and his philosophy, his personal letters, and his mystical writings - since 2006, and which life and which writings (many of which writings deal with humility, compassion, his remorse about his extremist past, and his mistakes) do not fit the theory of Myatt being either a life-long satanist or some dedicated ruthless covert government asset. The only explanations consistent with those versions of Myatt's life are the following additional assumptions:

(i) that his numinous way/philosophy of pathei-mathos is something he does not personally believe in, and he diabolically constructed it as some sort of smokescreen or jape; and

(ii) that his personal writings are all lies, some clever attempt (by an amoral genius) at obfuscation [6] to divert attention from 'the sinister deeds'/the covert ops such believers believe he has done and probably is still doing, or was doing until very recently; or

(iii) in the particular case of the agent provocateur theory, that c.2006 he 'retired' and devoted himself to expressing what he really believed in all along or what he came to believe following a lifetime of state-sponsored covert activity.

Furthermore, those who accept version 2 (the satanist scenario) have additionally to explain not only the lack of factual evidence proving he is a satanist but also many other things about Myatt's life, among which are the following [7],

1) His time as a Christian monk and his many subsequent writings praising Catholicism in particular and Christianity in general [8].

2) His Occultism and National-Socialism text - written in the 1980's and republished in the 1990's and again around 2006 [9] - and in which he denounced occultism.

3) The "small matter" of him being married in Church in accordance with the Christian ceremony of marriage.

4) His semi-autobiographical poetry [10].

5) His voluminous writings about the hubris of extremism, and about his rejection of and his remorse concerning his extremist past [11].

6) An extensive seven hour search of his home by six Detectives from Scotland Yard in 1998 failed to find any occult items or literature.

7) A forensic analysis, by the police, of Myatt's seized computers following his arrest in 1998 failed to find any occult material.

Again, the only explanation of these things consistent with the Myatt as satanist scenario is that he is and was not only the astonishingly cunning, duplicitous, evil genius mentioned above, but also someone who has now (again astonishingly) contrived to create yet another persona for himself (as philosopher of 'the numinous way' and humble penitent) and which persona he has managed to rather convincingly and certainly consistently portray through letters, poems, and scores of essays, spanning some six years (2006 -2012) [12].

Conclusion

We basically have a choice between:

(i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy.

How do we choose? I have always admired Isaac Newton's Rules of Reasoning of which the first is:

> "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances.
>
> To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

To guide us toward choosing one of the three suggested explanations of Myatt's diverse life we might

profitably apply this rule of reasoning. Which of the above three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?

I know which one I favor.

JR Wright
2012
v.1.4a

Footnotes

[1] In part two of his political memoir *Ethos of Extremism* - covering the years 1973-1975 - Myatt wrote:

> "There also developed in me during this time, and because of my involvement with C88, a realization that both covert action and terrorism were or might be useful tactics to employ in the struggle for victory, a struggle which I - extremist and fanatic that I was - accepted would be brutal, violent, and bloody, and thus possibly cost the lives of some of us, some of our opponents, and even some non-combatants [...]
>
> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.
>
> First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]
>
> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a solicitor, a teacher, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist."

[2] In part six of *Ethos of Extremism* - dealing with the years 1998-1992 - Myatt wrote:

> "There was no sudden decision to convert to Islam. Rather, it was the culmination of a process that began a decade earlier with travels in the Sahara Desert. During the decade before my conversion I regularly travelled abroad, with this travel including well-over a dozen visits to Egypt and a few visits to other lands where the majority of the population were Muslim.
>
> Egypt, especially, enchanted me; and not because of the profundity of ancient monuments. Rather because of the people, their culture, and the land itself. How life, outside of Cairo, seemed to mostly cling to the Nile - small settlements, patches and strips of verdanity, beside the flowing water and hemmed in by dry desert. I loved the silence, the solitude, the heat, of the desert; the feeling of there being precariously balanced between life and death, dependant on carried water, food; the feeling of smallness, a minute and fragile speck of life; the vast panorama of sky. There was a purity there, human life in its essence, and it was so easy, so very easy, to feel in such a stark environment that there was, must be, a God, a Creator, who could decide if one lived or died.
>
> Once, after a long trip into the Western Desert, I returned to Cairo to stay at some small quite run-down hotel: on one side, a Mosque, while not that far away on the other side was a night-club. A strange, quixotic, juxtaposition that seemed to capture something of the real modern Egypt. Of course, very early next morning the Adhaan from the mosque woke me. I did not mind.
>
> Indeed, I found it hauntingly beautiful and, strangely, not strange at all; as if it was some long-forgotten and happy memory, from childhood perhaps.
>
> Once, I happened to be cycling from Cairo airport to the centre of the city as dawn broke, my route taking me past several Mosques. So timeless, so beautiful, the architecture, the minarets, framed by the rising sun...
>
> Once, and many years before my conversion, I bought from a bookshop in Cairo a copy of the Quran containing the text in Arabic with a parallel English interpretation, and would occasionally read parts of it, and although I found several passages interesting, intriguing, I then had no desire, felt no need, to study Islam further. Similarly, the many friendly conversations I had with Egyptians during such travels - about their land, their culture, and occasionally about Islam - were for me just informative, only the interest of a curious outsider, and did not engender any desire to study such matters in detail.
>
> However, all these experiences, of a decade and more, engendered in me a feeling which seemed to grow stronger year by year with every new trip.
>
> This was the feeling that somehow in some strange haunting way I belonged there, in such places, as part of such a culture. A feeling which caused me - some time after the tragic death of Sue (aged 39) from cancer in the early 1990's - to enrol on, and begin, an honours course in Arabic at a British university.
>
> Thus, suffice to say that a decade of such travel brought a feeling of familiarity and resonance with Egypt, its people, its culture, that land, and with the Islam that suffused it, so that when in the Summer of 1998 I seriously began to study Islam, to read Ahadith, Seerah, and the whole Quran, I had at least some context from practical experience. Furthermore, the more I studied Islam in England in those Summer months the more I felt, remembered, the sound of the beautiful Adhaan; remembered the desert - that ætherial purity, that sense of God, there; and remembered that haunting feeling of perhaps already belonging to such a culture, such a way of life.
>
> Hence my conversion to Islam, then, in September of that year, seemed somehow fated, wyrdful."

[3] Of this learning of humility, Myatt - in his *Pathei-Mathos, A Path To Humility* - writes:

> "In terms of my own pathei-mathos, the culture of Islam – manifest in Adab, in Namaz, and in a reliance on only Allah, and a culture lived, experienced, by me over a period of some nine years – was not only a new revelation of the numinous but also a grounding in practical humility. The very performance of Namaz requires and cultivates an attitude of personal humility, most obvious in Sajdah, the prostration to and in the presence of Allah, Ar-Rahman, Ar-Raheem; a personal humility encouraged by Adab, and shared in Jummah Namaz in a Masjid and during Ramadan."

[4] Even adherents of the Myatt is a satanist scenario are forced to admit that this kind of supposition is astonishing:

> "Even more astonishing than this transition [from neo-nazi to Muslim], is that it seems both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots." Per Faxneld: *Post-Satanism, Left Hand Paths, and Beyond* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207. ISBN 9780199779246

[5] As the Canadian author and satirist Jeff Wells wrote:

> "Is Myatt an agent provocateur, a shit-disturber who can't settle upon a radical philosophy, something more, or something less? It's difficult to assess motive, but consider that he has been arrested numerous times for such things as writing and disseminating 'practical terrorist guides' [and] on suspicion of conspiracy to murder. These cases have always been dropped due to 'lack of evidence'.
>
> Does he enjoy protection? The record is suggestive that he does...
>
> So again: whose interests are served by there being a David Myatt? Is he is own man - or men - or does he belong to someone else? Or is it something else - an intelligence service perhaps?" Nine Angles of Separation, 2005

An overview of the theory of Myatt as agent provocateur is given in the 2009 text *David Myatt: Agent Provocateur?*

[6] As one exponent of the Myatt is a satanist scenario states in respect of Myatt himself and some of Myatt's writings:

> "[The article] appears to be part of the game that Myatt is playing with the media [...] His conversion to Islam was probably nothing more than a game of make-believe [...] It is my claim that Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA [...]
>
> Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles*, in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), pp. 266, 267, 269.

The relevant expressions in the above quotation are 'appears to be', 'probably nothing more than', and 'my claim'. For no evidence is adduced. Is it tendentious to claim, as Senholt does, that Myatt's years as a Muslim were 'nothing more than a game of make-believe' given that Myatt put himself at risk of arrest, interrogation, extradition, and imprisonment, by preaching Jihad, meeting with Islamists, and penning texts supporting suicide attacks and bin Laden, and thus merited a mention at NATO conferences on terrorism in 2005, in 2006, and again in 2010?

It would be interesting to know how the exponents of the Myatt is a satanist and Myatt is Anton Long scenarios explain the contents of the two volumes of Myatt's personal letters that have been published, since these letters - just like Myatt's poetry - portray a person very different from a satanist playing 'sinister games'. Would they claim these letters were 'nothing more than make-believe' and thus part of the sinister game they allege Myatt is playing? The two volumes in question are Selected Letters, 2002-2008 (pdf) and Extracts from Letters to Friends, 2008-2011 (pdf).

[7] q.v. David Myatt: *A Matter of Honour* (e-text 2012).

[8] These writings include *The Pursuit of Wisdom* (2011), J*ust My Fallible Views, Again,* and the collection *Pathei-Mathos - A Path To Humility* (2010-2012).

[9] https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

[10] According to Myatt his poetry

> "was composed between the years 1971-2012, and is of varying quality. Having undertaken the onerous task of re-reading those poems that I still have copies of, there are in my fallible view only around a dozen that I consider may possibly be good enough to be read by others. This collection ['Relict'] contains these few poems, and most are autobiographical in nature."

[11] These writings about his rejection of extremism include (i) *A Rejection of Extremism* (pdf), (ii) Meditations on *Extremism, Remorse, and The Numinosity of Love*, (iii) *De Novo Caelo* (pdf).

A selection of quotations about extremism taken from Myatt's recent writings are given in the e-text *Concerning Extremism*. See also *From Extremist to Mystic*.

For Myatt's analysis of extremism as hubris see (i) *Some Personal Musings On Empathy*, in relation to the philosophy of πάθει μάθος [Part Two of Myatt's *Recuyle Of The Philosophy Of Pathei-Mathos*] and (ii) *Enantiodromia and The Reformation of The Individual* [Part Three of *Recuyle Of The Philosophy Of Pathei-Mathos*].

[12] Some of his letters from this period are included in the collection *Extracts from Letters to Friends*. qv. Selected Letters of David Myatt, 2008-2011.

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David Myatt: Selected Bibliography
(URL's updated 2024)

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§ *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

§ *The Pursuit of Wisdom*, https://davidmyatt.files.wordpress.com/2011/03/myatt-pursuit-of-wisdom.pdf

§ *Just My Fallible Views, Again*, https://davidmyatt.wordpress.com/2012/10/30/just-my-fallible-views-again/

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§ *A Rejection of Extremism*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

§ *Meditations on Extremism, Remorse, and The Numinosity of Love*, https://davidmyatt.files.wordpress.com/2016/01/meditations-on-extremism.pdf

§ *De Novo Caelo*, https://davidmyatt.files.wordpress.com/2012/04/david-myatt-de-novo-caelo.pdf

§ *Recuyle Of The Philosophy Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2012/11/myatt-recuyle-of-pathei-mathos.pdf

§ *Selected Letters of David Myatt*, https://archive.org/download/myatt-letters_202308/myatt-letters.pdf

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Appendix Two

David Myatt, Savitri Devi, And Those Above Time

In 1958 the esoteric Hitlerite Savitri Devi published a book titled *The Lightning And the Sun*, {1} in which she expounded her belief that there were three fundamental types of influential men in human history. She termed these types "in Time", "against Time" and "above Time" giving as examples of those types Genghis Khan, Adolf Hitler, and Akhnaton.

Of the man "above Time" she wrote:

> "There are also men 'outside Time' or rather 'above Time'; men who live, here and now, in eternity; who (directly at least) have no part to play in the downward rush of history towards disintegration and death, but who behold it from above - as one beholds, from a strong and safe bridge, the irresistible rush of a waterfall into the abyss - and who have repudiated the law of violence which is the law of Time [...]
>
> But the salvation which the men 'above Time' offer the world is always that which consists in breaking the time-bondage. It is never that which would find its expression in collective life on earth in accordance with Golden Age ideals. It is the salvation of the individual soul, never that of organised society [...]
>
> Men 'outside Time' or 'above Time,' at the most saviours of souls, have, more often than not, disciples who are definitely men 'against Time.' No organisation can live 'outside Time' - 'above Time' - and hope to bring men back, one day, to the knowledge of the eternal, values.
>
> That, all men 'above Time' have realised. In order to establish, or even to try to establish, here and now, a better order, in accordance with Truth everlasting, one has to live, outwardly at least, like those who are still 'in Time'; like them, one has to be violent, merciless, destructive - but for different ends.
>
> Knowing this, the real men 'above Time' are the first ones to understand and to appreciate the wholehearted efforts of their disciples 'against Time,' however awful these might appear to ordinary people [...]
>
> The fallen world can never understand them, i.e., know them, any more than they can understand the fall of man, in which they have no part, as others, who share it, can, and do. And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns." {2}

This, and those categories, explain much about Myatt's adult life. A man who began as someone "in Time": from the age of sixteen a neo-nazi street activist and thug who served two terms of imprisonment for violence; who on a number of occasions was the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists; {3} who was convicted of leading a gang of thieves {4} and who was

part of Column 88, a paramilitary neo-nazi group. {5}

Then, some twenty-five or so years later, he became someone "against Time", a 'Theoretician Of Terror' {6} who was alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was also alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

Someone who in 1998 converted to Islam and before and after the 9/11 attacks publicly supported bin Laden and the Taliban and travelled in the Muslim world supporting Jihad. {11} A copy of Myatt's The Significance of the Taliban for the Muslim Ummah was found among the possessions of Osama bin Laden after his killing by US Navy Seals in the Abbottabad compound in 2011 and which copy is now in the CIA archives. {12}

Then, just over ten years later in 2009, a man "above Time" who, rejecting all extremism, political or religious, developed and disseminated the compassionate, non-violent, philosophy of pathei-mathos {13} and who certainly fits what Savitri Devi wrote about such men: that "the fallen world can never understand them."

There is, however, an important exception in Myatt's philosophy to Savitri Devi's men "above Time", for she wrote:

> "The most distinctive trait of the men outside or above Time, as opposed to those who live in Time or against Time, is perhaps their consistent refusal to use violence even in order to forward the most righteous cause." {14}

The exception is that of honour which Myatt describes as "the numinous balance" since:

> "personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.
>
> This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.
>
> This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us." {15}

Which might make Myatt's mystical philosophy not only unique but he an exception to most men "above Time" and thus perhaps a new type of such persons be they male or female. As for the "fallen ones" of our fallen world who can never understand those "above Time" they certainly do not appreciate let alone understand Myatt or his philosophy born as it was from his own pathei-mathos. A lack of appreciation and understanding mostly fostered in Myatt's case by decades of antifascist - and now, post-2018, Establishment {16} - propaganda and disinformation and false accusations against him. {17}

However, as Savitri Devi wrote:

> "And yet, untiringly - like the Sun, far away and omnipresent - they shed their light; that light which is, in our growing gloom, like a glimpse of all the past and future dawns."

Rachael Stirling
2023
Revised January 2024

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{1} A 2019 edition of the book was published by Wewelsburg Archives and is available at: https://archive.org/download/the-lightning-and-the-sun-wewelsburg-archives/The%20Lightning%20and%20the%20Sun%20%28Wewelsburg%20Archives%29.pdf

{2} *Lightning And The Sun*, Wewelsburg Archives edition, p.43f

{3} Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{4} David Myatt, *Myngath*, pp.88-89. https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

{5} Nicholas Goodrick-Clark, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity. 2001*, pp.215-217

{6} *Theoretician of Terror*, Searchlight, issue #301, July 2000

{7} Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Paul Jackson. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} Ikke så ensomme ulver, https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908

{10} Daniel Koehler. *The German National Socialist Underground (NSU)*, in *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp.134-135

{11} Mark Weitzmann, *Anti-Semitism and Terrorism, in Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{12} CIA archive: https://www.cia.gov/library/abbottabad-compound. The copy is at http://tinyurl.com/22zb4389

The original is archived at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

{13} An overview of Myatt's philosophy is provided in *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, available at https://davidmyatt.files.wordpress.com/2022/06/myatt-denotata-part-one-v1.pdf

A more detailed analysis is provided in the third edition of *The Mystic Philosophy Of David Myatt*, available at https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

{14} *Lightning And The Sun*, Wewelsburg Archives edition, p.45

{15} https://davidmyatt.wordpress.com/honour-the-numinous-balance/

{16} By 'the Establishment' is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government and often the 'political opposition', large often multinational business enterprises, the mainstream Media (especially national newspapers and television and now internet news media and outlets), well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications, and 'independent' or 'freelance' journalists whose work appears in or is cited by the mainstream Media.

Among the false, the dishonourable, accusations are those made by an antifascist, awarded an MBE by the British government in 2016, who in 2019 accused Myatt of still being a neo-nazi and went on to allege that all Myatt's post-2012 writings, and thus his philosophy of pathei-mathos, are "lies; a deception". The character of this Establishment figure, who in 2108 was chosen by the British government as an adviser to their 'Commission for Countering Extremism', was revealed in 1998 when Myatt challenged him to a duel with deadly weapons for spreading lies about him. The antifascist went into hiding for several weeks.

In 2021 Myatt was described by an Establishment policy group as one of the twenty most dangerous extremists in the world: https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

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Appendix Three

An Analysis Of The Equation DM=AL

° Introduction
° Part One: A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne
° Part Two: Academic Articles
° Appendix A: The Phantasy
° Appendix B: Primary Sources And The O9A
° Appendix C: Two Academic Articles And The Problem Of Primary Sources

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Introduction

There is a modern urban myth - or phantasy {1} - that David Myatt, former neo-nazi activist and former Jihadist, {2} is Anton Long, the founder and chief propagandist (1976-1992) of an esoteric philosophy publicly known by the acronym O.N.A.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often claiming such things as that "there is a clear academic consensus that DM=AL".

Given such a claim we review the two academic articles, both from 2023, and the three academic books which mention Myatt and Long. The two 2023 articles are (a) *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737 and (b) *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* by Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065.

The three books, or chapters in academic books, are:

(i) Jacob C. Senholt, in the chapter *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper AA Petersen and published by Oxford: Oxford University Press, 2012;

(ii) Massimo Introvigne, *Satanism: A Social History* published by Brill, Leiden, in 2016; and

(iii) *Black Sun* by Goodrick-Clarke published by NYU Press in 2002.

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Part One

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {3}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken:

(a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role.

Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {4}

Since Myatt's critique, in *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {3} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

"In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.

These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to

re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way.

For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in Soli Deo Gloria:

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage.

And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are: (a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {5} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources.

Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {6} which examines Diablerie in detail in the Content and Style, the Errors and Omissions and the Motive and Author sections.

The author of A Skeptic Reviews Diablerie writes that:

> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant,

self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."

Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?

Certainly not. Surely the author of Breaking The Silence Down (written 1985) – with its depiction of Sapphic love and its believable main character Diane {7} – could have come up with a better characterization of Anton Long.

The author concludes *A Skeptic Reviews Diablerie* with the statement that their "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 - was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of Fenrir, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." *Research, Primary Sources, And Pathei-Mathos* {8}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

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Occult Beliefs and the Far Right: The Case of the Order of Nine Angles

The authors write:

> "The true identity of Long has officially remained a mystery to academic researchers, journalists and members of the movement. There is enough textual evidence to suggest that Long is the nom de guerre of David Myatt, the founder of the British neo-Nazi National-Socialist Movement (NSM) [...]
>
> Some of the ONA's later texts appear to admit that Anton Long was Myatt's nom de plume."

Significantly, (i) the one footnote they provide regarding 'textual evidence' is to Senholt whose opinions and committal of the fallacy of incomplete evidence have been reviewed above; (ii) they suggest that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute", and (iii) that their "sources are the online, 'primary source' texts produced by the ONA and groups associated with it, all accessible via public domain".

Their sources are thus to secondary ones, not to primary ones, which primary sources in the matter of the O.N.A. are the writings of Anton Long between 1976 and 1992. {9}

The Order of Nine Angles: Cosmology, Practice & Movement

According to the authors the writings of Anton Long "form the basis of the philosophy and practices" of the O9A and that they "give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

To their credit, in respect of DM=AL, the authors not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, {3} which is a primary source in the matter and deals in detail with the allegation, with the authors going on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

However, their treatment of the matter of DM=AL is understandably perfunctory given that the concern of the article is as their title indicates the cosmology and practice of the esoteric movement that is the O9A.

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Conclusion

It is indisputable that the two academic articles and the three academic books which have so far dealt with the matter of DM=AL fail to provide scholarly evidence that the identification is valid.

Haereticus Reputandus
2025

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Footnotes

{1} qv. Appendix A.

{2} qv. *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017.

{3} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{4} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
>
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
>
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
>
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
>
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
>
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."
>
> https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{5} General Reference Collection Cup.711/742, BNB GB9219567

{6} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{7} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{8} *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{9} Regarding O9A primary sources qv. Appendix B and Appendix C.

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Appendix A
The Phantasy

Phantosme, a fantosy. *a* 1533 LD. BERNERS *Huon* xxi. 64 All is but fantesey and enchauntementes. 1535 STEWART *Cron. Scot.* III. 365 Trowand that tyme it wes ane phantasie. *a* 1583 GRINDAL *Fruitful Dial.* Wks. (1843) 59 No bread..but certain fantasies of white and round.

3. Delusive imagination, hallucination; the fact or habit of deluding oneself by imaginary perceptions or reminiscences. ? *Obs.*

a. 1340–70 *Alisaunder* 384 For fere, ne fantasie faile they nolde. *c* 1374 CHAUCER *Troylus* v. 1535 This fool of fantasie [*sc.* Cassandra]. 1574 R. SCOT *Hop Gard.* (1578) 60 Such as haue Mountaynes in fantasie and beggery in possession. 1602 SHAKS. *Ham.* I. i. 54 You tremble and look pale: Is not this something more then Fantasie? 1658 S. SIMPSON *Unbelief* ix. 66 They thought it was but meer fantasie and imagination.

β. a 1533 FRITH *Disput. Purgat.* (1829) 83 Making .. the elders .. to wander in phantasies. 1654 *Case of Commonwealth* 50 If we falter, or be mis-led through phant'sie. 1675 BROOKS *Signal Presence of God* 20 Raising such a phantasy in the Lyons that they looked upon Daniel .. as on one that was a friend unto them. 1753 SMOLLETT *Ct. Fathom* (1784) II/I He will..be sometimes misled by his own phantasy.

4. Imagination; the process or the faculty of forming mental representations of things not actually present. (Cf. FANCY *sb.* 4.) Also *personified.* Now usually with sense influenced by association with *fantastic* or *phantasm*: Extravagant or visionary fancy.

The phantasy is not only that DM=AL, but also (i) that since AL promoted deception and misdirection, DM is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM, and (iii) that DM spends every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.

In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

The phantasy, like most phantasies, does not require evidence to support it for it relies on belief and on fallacies such as the fallacy ad populum and the fallacy of appeal to authority. Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy is promoted by the große Lüge technique.

The große Lüge (Big Lie) propaganda technique is where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.

This technique is based upon the Fallacy Of Ad Populum which is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

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Appendix B
Primary Sources And The O9A: An Overview

Extract from: https://archive.org/details/longusian-primary-sources_202308
(In the extract below, one defunct URL given in the archive source has been updated)

To understand the Order of Nine Angles (O9A, ONA) it is important to understand (i) the difference between primary, secondary, and tertiary sources; (ii) what constitutes an O9A primary source; and (iii) why using primary sources - not secondary nor tertiary sources - is the means to acquire a scholarly knowledge of a subject, or a person, or a group or of some event historical or otherwise.

As noted in chapter VII,

> There are currently two main ways to perceive the Order of Nine Angles, O9A, ONA. (i) By the allegations or assumptions made about it, or the opinions expressed about it, by individuals, by government or corporate funded policy groups, by political advocacy groups, and by politicians, published or recorded in printed form such as newspapers, articles, and books, and/or

> distributed via digital mediums such as the Internet. In scholarly terms these are considered secondary or tertiary sources, even if the allegations, or assumptions are those of an Establishment institution or an academic. (ii) By personally accessing, considering and making logical conclusions from O9A primary sources.
>
> The first way has hitherto been the way of the majority of people and depends (i) on the fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam - see below - and/ or on the fallacy of Ad Populum. The second way is the way of scholarly research.

As noted in chapter II,

> For centuries in the lands of the West, as often elsewhere in the world, the virtue of fairness has been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.
>
> In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

While there have, to date, been three academic texts about the O9A, referenced and described and critiqued in chapters III and IV, there is as yet no academic consensus of what constitutes an O9A primary source. The authors of one of those texts, Occult Beliefs and the Far Right: The Case of the Order of Nine Angles, (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A.

The authors also write: "There is enough textual evidence to suggest that [Anton] Long is the nom de guerre of David Myatt," with the only citation to, as described in chapter IX, the discredited article by Senholt who not only committed the fallacy of incomplete evidence but also failed to present any evidential facts to support his claims.

The authors of another academic text, The Order of Nine Angles: Cosmology, Practice & Movement, claim they

"rely almost entirely on primary sources" but do not define what constitutes an O9A primary source is, and by implication what the O9A itself is as defined by such primary sources. In addition, their sources are flawed since (i) they implicitly accept claims by self-proclaimed anonymous O9A adherents, as for instance a claim regarding the authorship of Hostia which has been refuted, {1} and (ii) do not mention that, as noted in chapters IV and VI, in the matter of sources it has been argued by 'the Inner O9A' {2} that (i) the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the sole creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

The author of the third academic text about the O9A, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, uses the *Black Book Of Satan* in order to determine what O9A satanism is, but, like the

authors of the two other academic texts, ignores the wider esoteric context and thus, like the authors of the other two academic texts, incorrectly categorizes the O9A as satanist.

The esoteric context, as noted in chapter V, is the fundamental basis of O9A esoteric philosophy which is 'the sinister-numinous' and the associated esoteric praxises such as The Seven Fold Way, the fluidic alchemical Star Game, and the rites of Internal Adept and The Abyss, which place satanism, and, satan and an exoteric praxis such as Insight Roles into the context of a decades-long and individual hermetic quest for Lapis Philosophicus.

For (i) the *Black Book of Satan* is just something temporarily used by an O9A External Adept as part of their training; one aspect of their sinisterly-numinous pathei-mathos, one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way; and (ii) an Insight Role is similarly temporarily used (for between a year to eighteen months) by an O9A External Adept at the beginning of their decades-long hermetic quest, as a personal learning experience.

In the case of satan, the esoteric context is described in chapter V with reference to the 1989 Naos typescript collection: as associated with the second septenary sphere, Mercury; as a 'dark god' - Shaitan - associated with one of the paths linking the seven spheres; and thus, importantly, 'an' - not 'the' - Earth bound representative for the Dark Gods, with each Dark God an archetype to be discovered by invocations/evocations/rituals as a personal learning experience by the External Adept who having so experienced and learned moves on the next stage of the quest, the three to six month Rite of Internal Adept. {3}

The sinisterly-numinous is thus a world away from the egoism implicit in the modern satanism of Howard Stanton Levey, Michael Aquino, and their followers, and from the 'satanism' of self-proclaimed O9A adherents who neither undertake nor understand the decades-long quest for Lapis Philosophicus that is the Seven Fold Way.

Morena Kapiris
2023

{1} *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

{2} The Inner or Falciferian O9A consisted of less than a dozen students of Anton Long, many of whom were based in Oxford, and who until 2022 published items under the name 'TWS Nexion' and post-2022 under the names 'Seven Oxonians' and 'River Isis Collective/Kollective'. qv. The Order of Nine Angles: A Summary, 2018-2023, https://archive.org/download/o9a-summary/o9a-summary.pdf

{3} *Diary Of An Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

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Appendix C

Two Academic Articles
And The Problem Of Primary Sources {1}

The two academic articles are *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, by Shanon Shah, Jane Cooper & Suzanne Newcombe, {2} hereinafter abbreviated OB, and *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, {3} hereinafter abbreviated CPM.

While both articles provide a more balanced approach to the O9A than previous academic articles, they have in our view a significant flaw in relation to citations of what the authors consider to be O9A material

and thus representative of what Shanon Shah and co-authors consider to be "a new religious movement".

Thus the authors of OB (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write abou "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {4} The authors of OB also describe Chloe 352 as "an Outer Representative of the ONA", make numerous references to her writings without mentioning Anton Long's 2011 description of that rôle as a jape, {5} and accept apparently without question her claim that all the writings in her self-published edition of *Hostia* were not only written by Anton Long but authorized by the O9A when the opposite is true. {6}

In summary therefore, as the authors write, they "are using these texts as internal or emic sources, i.e. produced by the ONA's insiders or spokespersons." The result is that the view of the O9A that is presented is mostly that of what the authors of CPM term "self-proclaimed adherents", not the view of the founder of what CPM term the "Cosmology, Practice & Movement" that is the O9A.

In respect of CPM, the authors write (i) that "while O9A's texts are designed as a corpus that will be expanded over time, this does not mean everything presented as ostensibly part of the corpus is representative of O9A beliefs," and (ii) that "O9A texts often claim there is no authority when it comes to explaining the philosophy; there is only individual interpretation."

However, they also, as the authors of OB do, accept Chloe's claims regarding Hostia, and while stating that the authors of CPM "rely almost entirely on primary sources" do not define what an O9A primary source is and by implication what the O9A itself is as defined by such primary sources.

In this matter of sources it has been argued (i) that the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

As described in *A Question Of Logic*,

> "An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum.

Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s.

It would therefore be logical to conclude that the O9A is an esoteric philosophy, and a unique one, first described in the 1989 collection of typescripts written by Anton Long and published under

the title Naos: A Practical Guide to Modern Magick." {7}

In a 2023 interview {8} Anton Long admitted to using the pseudonym Thorold West and thus to writing all but one of the typescripts in the 1989 collection titled Naos, the foundational texts of the O.N.A, with the exception being the text The Advanced Star Game which in the 1989 facsimile of those typescripts {9} is clearly marked as by D. Myatt 1976.

It should be noted that since the advent of the Internet, several versions have been published (some commercially) in various formats by various publishers and various editors with most such versions containing omissions or errors and thus which should be treated with caution, with the 1989 facsimile the only reliable version and the only primary source for the foundational texts of the O.N.A.

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{1} Regarding O9A primary sources, qv. Appendix B.

{2} https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065

{3} https://doi.org/10.1080/1057610X.2023.2186737

{4} This lack of authority is manifest in the O9A principle termed the authority of individual judgment.

{5} Anton Long, *Those Who Are Our Kind*, https://web.archive.org/web/20181116051127/https://omega9alpha.wordpress.com/our-kind/

{6} Refer to *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf

{7} https://archive.org/download/a-question-of-logic-v1a/a-question-of-logic-v1a.pdf

{8} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{8} https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

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Appendix Four

Myatt The Deceiver

An Extract From:
The Early And The Later Myatt
A Study In Temerous Claims

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Editorial Note: Text omitted for the purpose of this extract is indicated by [...] with some of the footnotes relating to text not included here. The complete text is available at https://archive.org/download/temerous-claims/temerous-claims.pdf

°°°

Preface

A riposte to another item concerning Mr Myatt, this one distributed in academia and elsewhere and which reveals, among other things, how the public narrative about Myatt is being developed. Given the nature of the item, our niche reply contains, as appendices, several lengthy essays or extracts from essays by Myatt which in our view might provide a modicum of balance given the various public claims about David Myatt made not only in the item itself but also by others.

Egnatius Severin, et allæ

September 2025

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The Claims

In a 2025 M.A. thesis, *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angle*s, the author, Filip Lindström, makes the following, and other, claims about Mr Myatt.

I. "...all Myatt's past acclaim of Adolf Hitler has vanished after 2010, and he dares not even type the two words National Socialism (which he used to hyphenate in his most active days of Nazism). Instead, he only refers to 'extremism'..."

II. "...after David Myatt has publicly switched beliefs from one religion or philosophy to another, while always keeping one foot in National Socialism, he becomes the boy who cried wolf when he suddenly promises to have left extremism behind. His repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

III. "...after 2010, David Myatt's writings start featuring assertions regarding the author's abandonment of his extremist past. Regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions."

IV. " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

V. "...I will survey Myatt's The Numinous Way of Pathei-Mathos (2018), to illustrate the ideological U-turn he claims to have taken. I accentuate and question the implementation of his same old concepts..."

VI. "...Senholt's main purpose is once and for all proving that Myatt is Anton Long..."

VII. "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

VIII. "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

IX. "....another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."

X. "...would he have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

XI. "...after Jacob Senholt's contribution to the academic ONA discussion, proving “once and for all” Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

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In this document we shall endeavour to reveal, by employing primary and other sources, [1] the temerous nature of these particular claims.

Claim I.

> "...he dares not even type the two words National Socialism..."

This claim is indicative of one, possibly of two, traits. The first indicative trait is a lack of research using primary sources, one of which sources is Myatt's 2012 essay *Hitler, National-Socialism, and Politics – A Personal Reappraisal* in which he writes:

> "There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral." [2]

In *The Ethos of Extremism*, also from 2012, Myatt writes that

> "as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love." [3]

In another source:

> "I regard National-Socialism – of whatever variety – as an immoral set of beliefs, an example par excellence of hubris, with the Allied victory over NS Germany being a moral necessity, worthy of remembrance and celebration.
>
> As for the indignity of racism, it is abhorrent – redolent of hubris – based as racism is on the dishonour of prejudice and the divisive abstraction of 'race'. For now, for me, what is important – the understanding wrought via my pathei-mathos – are personal love, compassion, humility, kindness, tolerance, and wu-wei; virtues which are the essence of our humanity and virtues which are anathema to racists, to National- Socialists, and to fascists." [4]

The second indicative trait revealed by that claim is the use by the author of the fallacies of argumentum ad hominem and ad populum.

Claim II, Part One

> "...switched beliefs [...] while always keeping one foot in National Socialism..."

Perhaps if the author had read *Myngath* [5] or Myatt's *Some Questions For DWM 2025*, ### the author would not have made this assumption; or perhaps, as other claims (such as Claim II below) reveal he would regard all of Myatt's post-2012 writings, which amount to thousands of pages, as dishonest and "impossible to accept" and thus, as many do and have done, ignore such primary sources in favour of secondary ones and his own interpretation and that of others, and which interpretations would seem to indicate a particular Certitude of Knowing [6] and thus a particular lack of scholarship.

Claim II, Part Two

> "...his repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty..."

Proven association by whom? He, as many others, only cites Goodrick-Clarke and Senholt whose claims have been shown to be spurious [7] because based, (a) in the case of Goodrick-Clarke on opinion not on primary sources, and (b) in the case of Senholt on the fallacy of Incomplete Evidence and on opinion not on primary sources.

The author thus not only commits the fallacy of appeal to authority by failing to cite primary sources which support his claim of association with the Order of Nine Angles (ONA), but also the fallacy of argumentum ad hominem (re the claim of dishonesty) and the fallacy of ad populum by additionally claiming that such sources as Goodrick-Clarke and Senholt and uncited others have 'proven' Myatt's dishonesty and duplicity.

To date, no one, academic or otherwise, has, by the scholarly means of citing primary sources, proven that Myatt is or was associated in any way with the ONA.

Claim III.

> "...regret is expressed, but not in a detailed manner, in the form of regret felt over specific events or actions..."

Myatt provides numerous specific personal details in his post-2010 writings. For example, the chapter in *Myngath* which includes the sub-heading *The Silent Tears of My Unknowing*, [...]

There are also other examples, such as *No Words Of Mine Can Describe The Remorse* [from] Part Three of Myatt's *Understanding and Rejecting Extremism* with both *Myngath* and *Understanding and Rejecting Extremism* having been available in print since 2013. [8]

Claim IV.

> " ...[p]ost-extremism (PE) Myatt sees numinosity as the way towards intellectual illumination..."

This reveals an apparent lack of research regarding how, post-2012, Myatt understands 'the numinous', expressed, as Myatt writes in numerous essays, in at least two fundamental ways in which intellectualism has no part. These two ways are:

i) Through human love.

In Pathei-Mathos, Genesis of My Unknowing he writes:

> "For what I painfully, slowly, came to understand, via pathei-mathos, was the importance – the human necessity, the virtue – of love, and how love expresses or can express the numinous in the most sublime, the most human, way." [9]

In Myngath:

> "...it is to Sue and Fran to whom I dedicate this work: they who profoundly changed me, and to whom I owe so much. They who by a remembrance of their love, their lives, their gifts, have finally, at last - after so much arrogance and stupidity and weakness on my part - revealed to me the most important truth concerning human life. Which is that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." [8]

ii) Through a personal moving beyond, via pathei-mathos and empathy, all denotata and thus dispensing with all causal abstractions, all -isms and -ologies; a philosophical insight which Myatt explains in detail in his 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition* [...] where he uses the term Uncertitude Of Knowing which, as we noted above, is the opposite of what in other post-2012 writings he termed the Certitude Of Knowing that he, as an extremist, possessed and which he used in reference to extremism both political and religious. Hence:

> "Empathy, with its personal horizon, is or can be the geniture of our Uncertitude Of Knowing as human beings, while the masculous is the geniture of that certitude of individual knowing that infuses codified denotata such as ideologies and organized hierarchical religions."

[...]

Claim VII.

> "...the confessed remorse is not genuine if Myatt continues to differentiate people based on the very same concepts..."

In none of his post-2012 writings does Myatt "differentiate people" based on some concepts. Indeed, his philosophy of pathei-mathos is founded on dispensing with 'concepts' all of which by their wordful nature, by their 'physis', in his opinion obscure or replace empathy, pathei-mathos, and compassion.

Thus,

> "in terms of numinosity, empathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words." [10]

In the only post-2012 work by Myatt which the author cites, Myatt writes that his understanding is that the numinous is:

> "what manifests or can manifest or remind us of (what can reveal) the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful. In a practical way, it is what predisposes us not to commit ὕβρις, and thus what we regard or come to appreciate as 'sacred' and dignified; what expresses our developed humanity and thus places us, as individuals, in our correct relation to ψυχή, and which relation is that we are but one mortal emanation of ψυχή." [11]

Furthermore, in a work dated January 30th 2012 Myatt explained that what is

> "important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'. [2]

Claim VIII.

> "...I discuss the aforementioned possibility of PE Myatt's anti-extremism being an ONA insight role..."

This claim is apparently based on Senholt's misunderstanding, and that of many others, regarding ONA Insight Roles.

In *The Seofonfeald Paeth* and many other texts [12] it is explained that Insight Roles only last for between twelve and eighteen months and are relevant only to the early stages of the decades-long ONA Seven Fold Way, that of Initiate and External Adept.

Since Myatt's public rejection of extremism, evident in dozens of post-2012 writings, has lasted over ten years, are internally consistent, and since there is no evidence from primary sources that Myatt was, before or after 2012, involved with the ONA, the logical conclusion is that his rejection of extremism was not an ONA 'insight role'. [13] [14]

Claim IX.

> ".... another untouched constant in Myatt's discourse is what Clive Henry in previous research has dubbed his imagined emotionology, constituted by honour...."

The postulation by Henry, based entirely on some of Myatt's old National Socialist writings, was the subject of two texts, [15] [16] from one of which this is a quotation, with citations from Myatt's old writings provided in that text:

<begin quotation>

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world". The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world [...]

The [wider] context is provided by what he wrote about Iran:

> "consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.
>
> Gradually, the ideals of Islam inspired more and people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence."

In the matter of rural communities Mr Henry wrote:

> "Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."
>
> "The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues [...]

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

> We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat.
>
> Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living? [...]

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves. [16]

<end quotation>

That Clive Henry's did not frame his research in the wider context of later writings by Myatt, especially his post-2012 ones, seems to be emblematic of how Myatt is perceived in academia and elsewhere.

Claim X.

> "...would [Myatt] have truly stepped aside from extremism, I purport, Myatt would have strongly modified his overarching system of goals, feeling appalled by the concepts he once used to dehumanize other groups..."

The claim, by someone who cites only one post-2012 writing by Myatt, is indicative of a lack of research using primary sources for in dozens of post-2012 writings Myatt does "feel appalled", as a study of publicly available collections will reveal, among which are *Selected Writings, 2012-2024*, [17] and several collections of essays in print. [18]

[...]

Other examples can be found in Part Three of Myatt's *Understanding and Rejecting Extremism* and many of his post-2012 writings such as his *No Words Of Mine Can Describe The Remorse*.

Writings ignored by Lindström; ignored in academia; missing in the narrative about Myatt accepted in academia and by journalists and others, and which narrative of an 'unrepentant extremist' is being and has been widely propagated in the Media.

Claim XI.

> "...after Jacob Senholt's contribution to the academic ONA discussion, proving once and for all Anton Long's true identity, it became increasingly difficult for Myatt to deny his direct association with the group. More and more researchers and journalists began taking for granted that Myatt was the devious person hiding behind the Anton Long pseudonym..."

This summarises, probably unintentionally, the current and past public narrative about Myatt with the epithet "devious person" most indicative and the judgmental basis for academics and others to ignore, or to dismiss with other epithets, all of Myatt's post-2012 writings, his rejection of extremism, and his philosophy of pathei-mathos.

The claim that Senholt "proved once and for all Anton Long's true identity" surely reveals the state of modern academia, at least within the current Western world.

Conclusion

Lindström's repeated use, in his dissertation, of "PE Myatt", rather than "Myatt" or "David Myatt" seems to us to be indicative, with his claims, analyzed above, leading us to several conclusions.

For what is apparent from the thesis, and from other works about or which mention or describe Myatt's life and writings, is the lack of scholarship evident in not deviating from what apparently has become the accepted narrative in academia and elsewhere: that Myatt was/is Anton Long, and founded the ONA; is probably still a 'hidden hand' behind it; with his rejection of extremism and National Socialism a deception by a "devious person", and which deception includes his 'philosophy of pathei-mathos', a/k/a the Numinous Way with its virtues of tolerance and compassion. It was therefore no surprise that in 2021 Myatt was listed by the Counter Extremism Project, a political 'special interest group' partly funded by the US Department of Homeland Security, as one of the twenty most dangerous extremists in the world. [20]

The narrative is redolent of prejudice, which in this instance implies a preconceived opinion not based on scholarly research using primary sources, and thus is contrary to centuries of scholarship because the sources used are not Myatt's own post-2012 writings since such writings are and have been deemed to be "deceptive" with Myatt regarded as a "devious person". Instead, the sources are the interpretative works, the secondary sources, and the opinions, of others, with the conclusions reached modern examples of the fallacy of non causa pro causa.

As Myatt noted in his 2025 essay A Fundamental Question,

> "How then can we discover, reveal, the truth about a person, about an event, or about something

such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do not use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." [21]

However, we and a few others are aware that such tracts as ours, here, and similar others will not change the narrative, academic or otherwise, in the time-scale of decades and probably not within the next century or so.

Asked a question related to this in 2025 [22] his answer was:

I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris

Recall, mortal, you are dust and you will revert to being dust

°°°°°°°

Footnotes

URL's valid as of September 2025

[1] qv. Appendix C, *Fallacies Of Reasoning And Related Definitions*

[2] *Hitler, National-Socialism, and Politics – A Personal Reappraisal*, included in *Analysing National Socialism*, https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf

[3] *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[4] *In Response To Some Questions Recently Asked* (March 2012), https://davidmyatt.wordpress.com/2012/04/25/replies-to-a-few-recent-questions/

[5] *Myngath: Some Recollections Of A Wyrdful Life,* 2012, ISBN 9781484110744

[6] In several of his writings Myatt contrasts a Certitude of Knowing with an Uncertitude of Knowing, as in the following extract from a 2022 interview.

[Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with

and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

The Uncertitude Of Knowing: An Interview With David Myatt, Summer 2022. Included in Seven Interviews, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

A printed version of that interview is available in An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 978-8394746575

[7] (i) Regarding Senholt, qv. *Senholt And the Fallacy Of Incomplete Evidence*, 2023. https://archive.org/download/senholt-fallacy_202305/senholt-fallacy.pdf (ii) Regarding Goodrick-Clarke, qv. *Diablerie: A Forgery?*, 2023. https://archive.org/download/a-forgery/a-forgery.pdf See also Claim VIII and footnote [14] which provides Myatt's view of Senholt's claims.

[8] (i) Myngath: ISBN 978-1484110744 (ii) Understanding and Rejecting Extremism: ISBN 978-1484854266

[9] *Pathei-Mathos, Genesis of My Unknowing*, 2012, https://davidmyatt.wordpress.com/2012/06/23/pathei-mathos-genesis-of-my-unknowing/

[10] *Empathy, The Hermetic Tradition, And Our Human Physis*, in Appendix A: *Denotata, Empathy, And The Hermetic Tradition*.

[11] Appendix VII of *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[12] As described on page 10 of the 301 page *The Seofonfeald Paeth*, The fundamental tasks of the new Initiate are: (i) to train for, and undertake, several physical challenges, (ii) choose and undertake an Insight Rôle (see chapter II) and which role should last around a year to eighteen months, and (iii) following success in these prepare for and undertake the Grade Ritual of External Adept (see chapter III).

https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

Other ONA texts which describe Insight Roles include the 2012, 1135-page, archive of the now defunct O9A website which was @www.nineangles.info

> "After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the Guide, you should choose and undertake, for between six to eighteen months, an Insight Role." p.172, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

The archive is considered to be a primary source of pre-2012 ONA texts, qv. *O9A: The Importance Of Primary Sources*, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

[13] In a tract with the title *Academia, David Myatt, And The Order of Nine Angles*, circulated in 2017, it is stated, in the *More Academic Inaccuracies* section, that Senholt

> "provided no evidence from primary sources that Myatt was Anton Long. Instead, he claimed - without providing any evidence from forensic linguistics - that there was a similarity of writing style between works by Myatt and Long, a claim disputed by several other academics (Monette, Sieg, Kaplan), and also claimed that Myatt's extremist adventures (neo-nazi followed by radical Muslim) were ONA Insight Roles and thus linked Myatt to the ONA even though such Insight Roles only last around a year while Myatt's neo-nazi adventures lasted thirty years (1968-1998) with his time as a radical Muslim lasting over ten years (1998-2009).

> Furthermore, Senholt made no mention of the many things about Myatt's life which contradict his thesis, such as Myatt's marriage in a Christian church and his writings praising Christianity and especially Catholicism."

[14] Of Senholt, in his 2012 text *A Matter of Honour* - https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf - Myatt wrote:

<begin quotation>

[I]n a Master of Arts thesis entitled Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [a] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book Black Sun by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [b]. Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [c]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship. This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars."

[a] A revised and updated version of Senholt's thesis, under the title Secret Identities in The Sinister Tradition, is included in Per Faxneld & Jesper Petersen: The Devil's Party - Satanism in Modernity, Oxford University Press, 2012. ISBN 9780199779246

[b] For my view on Goodrick-Clarke, see footnote [d].

[c] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[d] In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled Diablerie, Revelations of a Satanist the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have

been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing The Logic of History from which the text Vindex, The Destiny of the West (published in 1984) derived. One of 'the interested parties' was the publisher of Vindex, The Destiny of the West who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text *A Sceptics Review of Diablerie*, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.
ii) I first met Colin Jordan in 1968, not 1969 as he claimed.
iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.
iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).
v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.
vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.
vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript.

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to *Diablerie*, and purporting to be yet another autobiography by 'Anton Long' [...] The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

<end quotation>

[15] *Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/davidmyatt-vindex-homo-hubris.pdf

[16] *The Imagined Emotionology Of Mr Henry*, https://theo9away.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology-davidmyatt-parts1-and-2.pdf

[17] *Selected Writings, 2012-2024*, https://archive.org/download/dwm-selected-writings-second-edition/dwm-selected-writings-second-edition.pdf

[18] Items in print include:

° Extremism And Reformation, 2019. Third Edition, ISBN 978-1691707423
° Sarigthersa: Some Recent Essays, 2013, ISBN 978-1512137149
° Such Respectful Wordful Offerings: Selected Essays Of David Myatt, ISBN 978-1978374355

Extremism And Reformation is also available as a gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2019/09/reformation-extremism-v3b.pdf

[19] *Four Replies: Just My Fallible Views, Again* in Part Three of *Understanding and Rejecting Extremism*, 2013. Printed edition: ISBN 978-1484854266

Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

[20] https://web.archive.org/web/20211203160927/https://www.counterextremism.com/content/top-20-extremists

[21] Since the text is relevant to our dissertation, and was published under the Creative Commons Attribution-NoDerivs 4.0 license, [the authors included it in their Appendix E].

[22] *Dialogue With An Iconoclast*, 2025, https://egnatiusseverin.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

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